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This time I do not aks who was there because I saw several of you in the audience. And, if you can keep it a secret, we have a tape. But, do not talk about it.

What will we talk about tonight? What are urgent questions? Questions of your heart. Urgent questions are not in your mind. An urgent question is a question that sets you on fire. And, very seldom, that mentally you get on fire. You can, of course. But usually it is in the pursuit of an aim. Then that aim is then your wish and then your mind simply becomes a servant of your feeling. And, in general, your feeling is the one motivation froce which determines really ones life. If the feeling is not there, it always remains in a mental state. Even if it very clear, crystal clear, as clear as blue water. You can see in it a certain depth, that perhaps in water, when you see it in different layers, it becomes blue. And it takes on that kind of coloration as the crystalness disappears also and makes place for something that has has an emotional qaulity. Sometimes in research one finds that; that even if it is intellectual, that one [redacted] has towards it something that one would really like to uncover. And it is much more then that this research, this mental gymnastic, becomes a means of discovering the aim of life. And, whenever we talk about life, we talk with feeling, with fire of something that really enagages us. Sometimes it is to something for which we would be willin g to die. Such urgent desires we should have regrading work; that really: Now or never. A question of: To be or not to be. There is nothing inbetween. It is hot or cold. It is real or unreal. And it is not

wishy washy, not half way, not fifty fifty. In whatever we do, in whatever attempts we make, we have to be one hundred percent. If we cannot do that even for one moment, then we must not work. But, if we can, then we have to try at such times to be as concentratedly as we can, with all our might. Our might is our three centers, our three brains, that what is united then in us. It is probably united thenzinzen as far as the mind is concerned with ones psychological state and, in the psychological state, all brains are unites. It is interesting. One could say so much more, you know, At a meeting like this one has to select and you do not know actaully what you want to talk about and what you should leave out and what you should say. And I always have a feeling that the subject is worth so much more and that one could elaborate on it and then go into further detail in order to make sure that certain things are understood in a logical sequence, so that, because of that, certain things will stick and that it isn't just a little bit of a saying which might strike one, but that there is a while string of them. So that, with that, one actually aspires to something else, aspires to ones own ideal. This is really what work should be. This is what work should become. And this is what we are striving for. And we are honest, when we talk, and we rwally talk about our experiences, that something is at stake that we rwallywish and with all out heart in it. What questions are there?

May Ripps: The question of who am I. In trying to work, observe myself, to be aware, to wake yp, see my different manifestations, and doing different tasks, I seem to have reached a point of wondering about myself. Who am I. Sometimes I seem to know myself. Sometimes I am a complete stranger. But now I find a point where I want to go in a certain direction with some of the work that I

have done, to find out who am I.

Mr. Hyland: What is your answer at the present time? Who are you?

May: I do not know. Only at times when I have been somewhere else, in another state, I have some understanding, a little certainty. I guess I want to know how to go further.

Mr. Hyland: In such a case, you know, one has to come back again to A B C and a simply statement about myself. I have metnioned it sometimes. I say, "I have a body." It is the one thing that I really could be sure of. Many other things of a spiritual value or something of a psychological nature, I really am not so certain about brcause I caanot touch it, I cannot walk around it, I cannot really fathom it. I put it in my mind. It can become sometimes very concrete in my mind and sometimes I say, "I know this for sure as a concept." But, when I say, " I have a body", it means that there is something there for me that belongs to me, for which I have a responsibility and with which I now wish to go further. And the statement "I have a body", is made of three different ways of looking at that. I: This is my mind. This is really what I wihs to be. It is not full grown. It is beginning. It is neginning to open up. It is beginning to have the possibility of seeing for itself the possibility of further growth on a certain direction. That what is that direction I will not knowuntil I start, with my body, to realize that what ia still the body as it is on Earth. That is the first body; that what I have as my body, flesh and bones with certain organs, with a certain feeling, with a certain intellect, with a certain mind and a mind which can, at times, have visions and a feeling which, at times, can have aspiration. When I say, "I Have", I means bythat having that I have it at my disposal. I won it. I am resposible. I wish to keep it. I have i . No one can take it away from me. Not even death will want to take it away

from me if I remain responsible. I will not die when I remain responsible. This having represents the life in my body. So, when I say, "I have", I have a feeling towards my life. A body, of course; it is the material body with which I walk around. I say this is a Mantra. A mantra means that at the time when I say it, I want to be in contact with something else not of this Earth necessarily or, if it is of this Earth, something that represents on Earth the highest possible value that I can imagine. Very often it is something that cannot be put in words and belongs to my feeling. At the same time, it has a certain holy and sacred significance for me. A Mantra can represent that/ A Mantra can also be the contatc with something outside which I know, I realize that exists, which I, when I say, I wish to bring down to Earth, it is as if in saying, "I have a body", that I would like to have all the forces and spirits, all the things outside of me which are higher, greater, more, let's call it, spiritual or, at least, more refined, than, I am. I wish that to come down and help me. I implore whatever I call God, whatever I call such higher human or etherial beings to come down to me since I cry doe that kind of help. When I say, "I have a body", it means that that not all there is to it. I have much more than a body but I have a means. In me, in having a body, I have a bridge towards something else. So with that, I say it. I come to myself. I relax. I make as well as I can and as close as I can to the realization of myself, oneness, that what I am. I find out that is what I am. I am this body. I have that what I call 'having'. And I also am waht I call 'I'. And the three of me, now, sitting down, come to the realization that I exist and seein g in myself the means of getting somewhere else which Ireally wish, coming to myself, I quiet down. That is, I

relax to such an extent that I fell as if bertain things are nearer to me than in ordinary life. It is then as if I pray. In this kind of prayer, I do not have to use my knees and I do not have to ask God to help me. I simply say, "I have." And in that, I open myself up to the possibility of any kind of helpful spirit, helpful, let's call it, energy to enter into me so that I will be helped, wishing to go to a different kind of level. I do this three times a day, when I can be quiet, as if I pray. But I come to the realiztion that when I close my eyes, I am reminded of my existence. Then I am relaxed and I can say this with an emphasis on each word "I", I speak slowly, "have a body", and I close my eyes and I let the sound of such words penetrate. I make then within me vibrate so that the totality of me corresponds to such a statement. And I can say, "I, ~~xxx~~ poor body. I, insignificant body." Nevertheless, I have it; this assurance, this certainty of my life. After that, I take a deep breath and I say, "Thank God I exist; now, let's work." And then I work. And again, very simply, I get up. I sit down. I walk. I sit down again and I say, "I Have a body." I get up again. I walk. I stand still. I return. I ~~xkk~~ sit down and more glee in my voice, I say, "I have a body." With this, you see, I lift myself up to a different kind of level. Then it is prayer.

Tanny Owens: When I left here last week, I felt that many of the things that had spoken to me about, that I really did not know anything about by my own experience. And I really didn't feel ~~xxxt~~ prepared to just beleive it. But I was very moved to try to find out for myself. And I really did try to work in l ittle ordinary things this week. I see that the more I would try, the more I really would get a thirst to continue to try, rather than not finding it very worthwhile. Also, when I could collect myself

this week, it was deeper and it was easier to come to. The problem is that still there is no connection between these two aspects. And when I try to examine what it is that makes no connection, it seems it hinges upon the fact that when I am alone and really collected, that I don't live here in a way. And when I observe myself ..?.. that I cannot bring into ..?.. and I think it belongs there.

Mr. Hyland: Let's say it in a different way again. If my head is in the clouds and my feet are on the ground, my feeling is somewhere inbetween. The real motivation of my life is my feeling. I go in that direction, whenever my feeling will carry me. It is the spear head of my movement. When I am in my feeling, I am as if I commune with something else not belonging to this world. It is then as if I am, at that time, collected and am in church. This statement now for myself, that I live in my feeling, I now intentionally expand both ways. I make it go to my head and I make it go to my feeling. This is the requirement of collecting and then reaching ordinary life. So, instead of calling it off, as it were, at the end of the collecting, I continue in trying to remain collected while I now start working in ordinary life. You see? And then I bring about a relaiztion of the totality of collecting and, at the same time, being in my head and in my feeling.

Terry: I don't want to argue about this. I tried this and I understood it in a way as an enlargement of what I had, to include what I was doing. But, it doesn't enlarge. It doesn't.

Mr. Hyland: Many times one has to try. It will not come that easy. At the same time, it is the only solution by which I can bring about a connection between my mind and my feeling. Of course, it has to be instigated by something of a wish. When I actually have in ordinary life a relationshop of my mind and my feet - let's say my feet are walking; that is, a relationship between intellectual

center and instinctive. Then I have to have a motivating force whichis my feeling. And I start with a wish to want to work. When I know how to work and I apply it and change now, cenvert that energy of knowing into an energy of moving, I have then already the two centers together, propelled by my feeling. And with that, I reach a certain from of ~~insighkxxx~~ unity, of entity of myself as if totally I am enagegd in some kind of pursuit of an aim. In that way, I am collected. So I reach it now from another stand point. I bezch it now from the standpoint of ordinary life; ordinary work in life. Work in ordinary life. Work. Then I am. But it may take a long time.

John Mrashall: What you said in the beginning ~~xxx~~ applies to me Mr. Nyland, in the sense that everything is intellectual. I think all of my life I have tried to supress feelings and emotions. I became very much aware of it in the last few weeks when I have been going trhu rather an ordeal both physically and mentally. And I found it so difficult for me to bring a feeling into it. When I make attempts, I cannot sustain them, And when I look back and see when I failed and where I failed, I felt - and maybe this again is just intellectual, but that the emotioanl motivating factor was missing. How can I almost, in a sense, supress the intellectualization that I go thru?

Mr. Nyland; I would not supress it. I would leave the intellect at the place where it is without ~~feeding~~ feeding it but I would try to increase my feeling.

John: How can I do that?

Mr. Nyland: I will try to find certain things that I really feel for. A few things, I am quite certain you could have feeling for; a relationship, anaimals, to do a job very weel; to have, let's say, when

when I walk, to wish to walk fast, hard, intense. When you shake hands, to put, as it were, feeling in the shaking of hands. Whenever you see someone as if you could bring feeling thru your eyes to communicate with the other person. There are many ways by which you can introduce a little bit of feeling and enlarge it.

John: How can I prevent the intellect to enter?

Mr. Nyland: Never mind; you don't. You pay attnetion to your feeling. You see, this is the problem. The problem is not to feed your intellect. As soon as the intellect comes in, you say, "Get out. I am engaged in feeling."

John: But most of the time I only realize that, that the intellect has crept in, after that.

Mr. Nyland: Then you day, "How stupid I am." So then you start intentionally something else that involves feeling. You feel for people. You like you dislike certain things. You have feeling. There is nok doubt about it. No body can say they have no feeling. Of course they have feeling. You have feeling about yourself. You feel sorry. You see, if I know what is an emotion in me, all I have to do is to try to turn it in a certain direction where it could be more useful, instead of letting it go in a habitual way and ending up with a terrible, let's call it, nausea. If I see myself, that I have let myself go emtoionally, maybe in the direction of sentimentality or in the direction of getting angry or in the direction of still being like a little boy, when I look at it and get a good look at myself, when I can see it impartially, afterwards I will say, "What a stupid little fool I was." If I really mean that, that is, if I experience it as something that has meaning, not that I again have it intellectually and look at myself and say this and that. No, I habe to feel it as an experience that really upsets me.

Very often the question of feeling is that I do not realize what I am with my feeling. I only realize what I am with my head. Now, the energy that is in the head again has to be put in use. It has to be put to practise. And the only way I know how to put it to practise, is in doing certain things that are habitual or non-habitual. Sometimes habitual things I can put to practise. That is, I can be present to what I am doing habitually. Sometimes I can do certain things non-habitually and then start trying to be present to it. What I said at the meeting there, if I am as mind positive, if my body is negative, opposing, I have to find the things my body wishes, really wants to do. That is, my body has certain desires. It sometimes beleives it has requirements. It hopes that any of such foolishness can be satisfied and in most cases, it will be satisfied because I have no mind to oppose it. And many times I will simply go because it is the line if least resistance or I satisfy my body for whatever it wishes. It is hungry, so I eat. It is sleepy, so I sleep. It wants to have companionship, so I have companionship. And my mind does not enter into tthat; it has nothing to day. Now, one moment I say, "Here, wait a minute. I have a body. I feel, I know, It wants this; it wants that. Now, I oppose." A little candy? No. Sleepy? No. Tired? No. Out of breathe? No. You see what I mean? I look at my wishes as the body expresses them. I now take my mind and I say, "Now, I dppose." Thar means I go against something my body wishes. I create in me friction because other wise there is not opposing force. If it is already so weak that my mind says,"Oh well, let it go, you know; the hell with it." Naturally, I am in that direction.. If my mind says, "Here, I do not want to do it", Where am I as far as my bidy is concerned? I do not do anything. So I have got to have my body do something under the direction of my mind. Then, I can have friction. And I will have

more friction the more non-habitual I make myself, my body, behave. The wish to do that has to be based on a realization of myself being too intellectual. You see, it is still another question. You say you are too intellectual or that your intellect is too much for you. It is again an intellectual statement. You do not feel it in your bones. And you do not lose any sleep about it. And when it is said, "By God, there is my intellect again interfering", and I mean it and I say, "I wish to God I was not that way", then, you will do something. You see what I mean? It has to come out of this intellectual consideration of too much intellectuality into an experience as I say, thru your bones knwoing that you are intellectual and understanding it from the stand point of your feeling. Then you will go to work. Then you will discover in your body, your physical center, certain tendancies, certain wishes, certain directions, certain wishes for staisfaction. And, at a certain point, you say, "No. No satisfaction. Nothing." You go without food. You are hungry; go without food. Sleep? You go without sleep. You see, now fill yourself with something else in it its place. This kind of friction has to continue like a hairy shirt. A hairy shirt is good for once but if you take it off, it is not good any more. You have got to be reminded in order to continue this friction. So if I say, "I am hungry", now I do not feed myself. Now I go to the movies. You see, I eliminate what it is that I want to fight against by not paying attention to it. When there is a real fight, I have to be continuously under the influence of both forces. I have to keep on being hungry and constantly be reminded and fight it, until finally that hunger gets gnawing really. Then it is fine because then I can do something about it. I do not want to chastize myself too much. That is, I do not want to take my body and hit and it and like, as I have said many times, like a Penitente, you know, or cut myself upon with knives and so forth, or walk on pebbles with my knees and

things of that kind. It is a little foolish. At the same time, the real reason for doing it, was to try to reach God. Now, if that desire of wishing to reach God, ~~xexhek~~ is a wish, I will make my bodydo instead of having my intellect be the king. How can I make up my mind? Not by continuing to say that your intellect is too much. But to simply say, whenever that kind of a thought comes that I already know, if ~~I~~ you say to your intellect, I know you. You are, because of that, interfering with my aim." What is my aim? To be a simple human being with feeling. What can I do with feeling? What can I do really that I wish? Dress; put on something very nice. Put on something very sirty so that you are reminded of it all the time: Shoes in mud, a tie that is half way like that, dirty collar, shabby clothes. Walk on the street. Everybody will look at you, you think. You will have a feeling all the time: Who am I? And then you will be reminded. It is a question of not wishing that what you are. Nevertheless, it is a wish. You see what I mean? The positive and negative., Wake yourself up one way or another. Go into ecstasy or go down in the deepest dumps. Even if you want to say, "I wish to suffer." I am sorry for myself. Alright, I am so sirry and I keep on saying "I am so sorry. I really am down down dwon." Hear yourself. Say it. Keep on saying it. On the street, "I, poor John, poor John" Keep on saying it. There will be a moment when it comes to your notice and you will say, "What am I doing?" at that time, you wake up. There are thousands of ways to do it if you wish. And the wish to do it means I realize what I am. Then, if ~~I~~ you do not like that, if I know that is for me not beclming, that means, an overgrown intellect, that is not right. That never canbe a harmonious person. Alright? There is enough material in it for three months.

Now Dick, what is it?

Dick Wachtel: I don't have a strong desire to wake up.

Mr. Nyland: Good, then fall asleep.

Dick: At least if I do not have it, at least if I do have it, it is not very consistent.

Mr. Nyland: Than fall asleep Dick.

Dick: Then I can say I have a desire.

Mr. Nyland: Good, you see, who forces you to wake up? Nobody. Either you yourself do it or nobody. If you want to sleep, sleep.

Dick: ??

Mr. Nyland: Alright, then don't. But do not say these things.

Dick: It is different already but that is not the point.

Mr. Nyland: No, the point is for you that either you want to wake up or you don't. But don't tell me...

Dick: Right now, I do.

Mr. Nyland: Alright. Then wake up. Right now. At this moment. And make for yourself until we finsih a real desire to stay awake. For one hour, stay awake. Make an attempt. Do not let it go. You try to remember it for yourself, in yourself, in your posture, in the way you are; in constantly remaining aware. "Here I am sitting. Am I awake?" Each moment when it happens to come as a thought, you change it into an actuality of being. You see, it is right here. Wherever your hand find work to do, that is where it is. Not those who say, "Lord, Lord, Lord, I wish I could be awake." The hell with that. I, once and for all, make up my mind I want to be awake. And I stay awake. And I try it with all kind of means. I will hang on to that if it is a wish. You see what I mean?

Charles Wittenburg: I have had several experiences recently that I do not understand. Specifically, this happened twice. I was

sitting, trying to remember myself and I would feel something like a shock and I would be plunged into despair that was like a void which had the taste of suicide. With this seemed to come a kind of knowledge that all my work was in vain. I mean my life preoccupation. After this, I could wake up even more. And I was convinced that if I could not wake up after this, I would die. This was over after five minutes of course and I was back in life. But it has left its mark. And I do not know what it is and I dread it.

Mr. Hyland: Yes, it is a very disagreeable feeling to say the least. At the same time, whenevr that kind of a thought comes, put right next to it and say, "Am I finished?" You see, making a statement like that, I see my life. I see it at a certain point, whatever the value is and I look back and I say, "I have lived. Is there still something that I would like to do? Am I thru with it? Am I really thru?" I am quite certain the conclusion is: I am not. You see? And that brings you back to Earth. This question of suicide, this question of being on the verge, this question of being almost as of one could be free, as if there is really nothing to live for any more, very often is a mental one. It is stimulated by a feeling but not clear enough yet. And then it takes the form in ym mind as if I want to rationalize about my feelings. And all of that stays in that particular vague state because as soon as I confront it with the reality of: Is this a fact. Exactly the same as if I say, "I beleive in God." And then I say to myself, "Do I beleive in God?" You see, the question is that many times I have statements that come to me almost as if they have been put in me at a certain time during my life. I have read about it. I have hear dother people. I have visualized certain things. I have felt certain things about someone ekse who did this and that. And gradually I have in myself a whole pot pourri of a variety of different kind of

feelings which surely are not my own. But, nevertheless, they become my own when I start to think or to feel about them. And when such a thing like this, that is, a little bot, I call it, on the verge, it is a little bit on the edge, it is near a precipice, it is a little bit dangerous ground, when I start to come to a realiztion: Is this really the case?, then I come back again to myself as with with another shock abd I face then life in a different way. This time, because I made a statement about myself, and I made the statement. It was not a statement any more tjat was leaned on me or that I have acquired from someone else.

Charles: I do feel thought that at this time I am looking into a void and if I had the courage to look, I would see something.

Mr. Hyland: Yes, but then, you see, you have to get used to the idea that it si dangerous. And that you counteract it with making a statement of yourself of reality. When you make this statement of reality then you will be able to see certain things; the void and that and that as acquited characteristics. It is a fight between ones essence and between one personality as it appears. The personality, as it appears, is made up of a variety of things. Sometimes it is my ~~xxxx~~ own, sometimes it is not at all. But I keep on repeating it because I have been condtioned that way. And the associatove thoughts simply prevent me from seeing reality. When I confront a situation with that and say, "Here I am. Is that really what I am?", then I put something essential in front of mysekf and immediately some of the rest dro s away and it leaves me in a void because I do not know how to go from there, I am not used to it. Amd I am not used to live essentially. I am used to live with all kind of props. And when the props dall away, I have myself nothing to stand on then only a statement: I Am. But, if I can make this statement, I Am, as straightforward an as honest as I can, including what I said a little while ago, like a Mantra. I Am is like a Mantra. But I may not

have immediately the force of using it as a Mantra. If I could, I would say,"Here I am. What thoughts are these? Are they me? Am I thru with life." Immediately a certain, I almost would say, a gust of life comes thru me and I say, "No, I am not as yet finished. I cannot say I am finished. I wish to live more." Then it is counteracted. I may not know inwhat direction to go but at least I am on firm ground. So, the danger gradually will disappear. One has to face life with a variety of things as they are, as I say, acquired and as they are essentially. And the more essential I can make them, the less use I will have of the acquired characteristics. And in that sense I start to realize that I am made up of an awful lot of things that are very useful in prdinary life and, at the same time, something else is there also. And I now have a task to bring form that what is on the outside,as acquired,the essential values of myself and to see what I can retain or not. You see, it is like a cleaning up process. You have a room full of junk. And one day you will say, "I am going thru it. I will throw away what is useless but I will keep because there are certain nuggest of gold among them and you never can tell. So, I cannot take the whole thing and throw it in the garbage, No, no, I must look it thru. And I am willing to look thru it. And here and there I look and there is a letter and I sit down and read and I say, "Golly how wonderful" and then another one, "Oh, I have forgotton all about it." Things like that in ones life. I call it acquured characteristics because it happened to be as a certain little experience which I digested in some form or other. I say, "It was me. " It become my personality. In reality, it is a layer of something else and if I take it away, I am still in existence. There are many things in life that I can do without. But I will not find out until I start looking at it form the stand point of a certain kind

measure. If I measure, many things will fall by the wayside as being quite useless and worthless and, if I do not do it, the worthlessness is going to come in and crowd in on me and there will be more and more junk. I will never clear it up and pretty soon it will be overwhelming and I will sit underneat and say, "Poor me, waht am I going to do? I do not know inehich direction to go." It is the difference between a man and a child. A young grown-up man simply does not know very much and he accumluates a tremendous amount of certain things, always hopin and thinking that he can use it. A man starts at the time when he starts to discrad things and is willing to live without. He gradually beopmes very simple.

Charles: Is this intuition right that if I could see into this darkness, I would see something of real value?

Mr. Hyland: Yes, if you dare to face it. That is right. But for that, you have to have something inide. You know, one can only stand up in the presence of God when one has something of God in him. Otherwise you are destroyed. If you lift up the veil of -?-, you die. Eeven of there is a thirst for learning. But, if there is being, then it does not matter. Tehn one wrestles, Then one fights. Then one says, "I do not let you go until you let me." That is right. That is being. 'Das Verschleierte Bild Von Sais', if you remember that. It goes. It goes with the wind. But, if there is something that is there in the person, darkness is light. Have you ever thought of this? For the Sun, the Earth is never in derness. It is a very interesting thing to think about. We live, of course, in darkness and in light. But, from the standpoint of the Sun, the Earth is always lit. Simply because the Sun goes around the Earth and does not see anything else but a lit Earth. And that has a meaning. If I put myself on the level of the Sun, what what is earth for me is always in light. There are no more dark moments. There is no more suffering. There is only one condition which has

at that time, no further opposite simply because I live on the Sun. So, if I face a darkness, it means I have no light. If I have a light, where is the darkness? You see, the essential difference between the darkness and between light, I have said it a few times, light is always light. A little light in darkness is still light. Darkness is darkness but a little lihgt in darkness is light, not darkness. A little darkness in lihgt, is still light. The absence of light is different from the presence of light. The negativity is much more, or, you might say, much less than the negativity ~~inx~~ of the positivity. It has no existence. Only I will find out w en I know ~~that~~ what/I confront. And then I say, "Snow before the sun, it must melt; sugar in water, it must dissolve."" So, face it. Bring it. Bring ~~it~~ to it that what is your presence. In the presence of your presence all things will become one.

Suzanne Smith: I have a question regarding when I plan that I want to be aware whne I am going to pick up a pencil. And I tell myself I am going to pick up the pencil and I plan to try to be aware. I have no awareness of how that thought gets translated into an action. In other words, I do not have any idea why my hand moves. Is that something that is within our realm of trying to be aware of? Do you understand what I mean?

Mr. Hyland: Suzanne, it is very difficult to know exactly where such things originate because many times my mind functions in such a way that associations or thoughts appear all of a sudden. I do not know from where. They sometimes come from inside/and because of a certain combination of the nerves and the cells in my brain functioning in a certain way and sometimes being triggered off by something entirely different, happen to find a combination which represents then, at such a moment, a thought. I can come from the inside because of a certain condition of my body. And it can come from the outside

from a certain sensation which I receive. That is, in the form of impressions in my mind and then start to create, because of their presence, a condition inwhich a thought appears and becomes crystallized. You see, you have to look at your mind as something that is a storehouse of a variety of different impressions which xx are all there. But they are not impressions that are in any form material. If you make your head in such a condtion because of certain thoughts or feeling, changing, of a certain quality or a certain way of functioning, the conditions that are then in then head and in the brain and particularly in the skull, can be such that under such conditions, certain thoughts crystallize out and others do not. You see, you have to look at this really as a result of certain functioning because of chemical influences. One does not know this exactly, how it functions. I wanted to say something about it tonight; about how the brains are related to each other. And it is a very interesting one. I did talk about the instinctive brain as represented on the spinal column. On top of that, that is, on top of that is where it is connected with the skull, there is a certain section. It is called the thalamus or the hypothalamus. Its particular function is to continue the instinctive brain part of my body and also tc be responsible for certain emotional impulses. It is very closely related to the brain of my spinal column. It takes care of instinctive actions for a certain nature than the ordinary kind. My ordinary spinal column brain takes care of the heart beat, the intestines, certain respiratory functions and so forth. The one above it, in the thalamus, takes care of certain instinctive functions, including sex. Besides that, it has emotional qualities. That is, from that part of my brain certain impulses are sent out to my body as a result of emotional qualities which reach me by me ns of what I call my solar

plexus or my heart. The emotional qaulity means that it has a little different kind of quality than ordinary matter. At the same time, it reaches that part of my brain which has a function to take care of the maintenance of emotional energy in me. In that it is helped by the pituitary gland. The pituitary gland secretes five different fluids, hormones, whose function is very specially to take care of the higher instinctive parts of my body and also the emotional qualities of my body. It is so closely related and it is so well protected. It is in the center of the brain and there is really nothing else around it than a very concentrated form of brain cells functioning in this way. Above that is my cranium, palladium. It is this skull business about which I talked of cortex. Right next to it, next to the thalamus, is the so-called little brain. It is the brain part that takes care of skills, of certain dexterities, like dancing, like dexterity in certain trades, artmanship and so forth. That takes place and it is directed from here. The rest is my brain, grey matter. This, by the way, is called the white brain; this is the grey brain. That has certain functions that I explained, particularly one of sensation; one which has to do with bone structure; very interesting. There is something that comes from the pituitary gland that determines the length of the bone, determines a giant or a dwarf. Things of that kind are all related to this inside core and the rest of my brain. There is this formulatory part and there is this back part ehich I have called the pondering part. And for the rest, the filling up of that brain with a great deal of extraneous material which is not functioning at the presetn time and which could becom really instrumental in the formation of an intellectual body. This is a very interesting part because this is based on the latest research in neurology as far as the

brain is concerned. And there are, for instance, cases where these lobes are taken away from a man and he continues to live. He is quite almost normal, not entirely. He has lost a certain sense of balance but, for the rest, his functioning is s till absolutely the same as before. It means that this here, particularly when the thalamus is not touched, the man can continue in his ordinary existence because of most of that is a chemical reaction anyhow. Now, the thing is when it is as closely related as that, when the brains are as close togehter and connected together, one gtes an entirely different picture from when one says I have an instinctive center, I have an emotional center, I have an intellectual center. The fact that the brains are connected with each other simply means that it is so difficult for me in a waking state, my ordinary waking state, to loosen up the connections between them. But all that kind of condition like schizophrenia and so forth. can take place now. If you can see that there is a connection which is lossened up between the brains and actually makes two parts. One is this cortex and the other is this ordinary brain and there is a double man. Also you can understand that in that relationshop between brains and during sleep, physical sleep, there is a possibility of not interacting on each other simply because there is no action. And all that is required is that hte instinctive brains continues to function as far as breathing is concerned and blood circulation. So, you see, when I know that there is such close connection between these different so-called centers, it also means how difficult it is to get rid of one or another thought because it goes from one to the otehr. Now, if I try to introduce a faculty of objectivity, a faculty of observinf myself, it has to go in this part of the brain. But that part of the brain is closely related to the brain part that

takes care of sensing. And therefore, if I sense, that is, really sense, and will not allow any of that which goes thru my thalamus to enter, that is, I exclude feeling, I have impartiality in my sensing. And then that sensation relates to the possibility of becoming objective. So, you see, it is a good thing and, at the same time, it is a bad thing. But when once the possibility exists of separating them, then under the influence of something quite higher, they can again be combined and the the function of my brain, as an independant agency of being objective, can then be directed towrads my feeling. It can be directed towards my instinctive center and it can be directed towards the formulatory part of my brain as it is. So, the central point of ones work is really that part which starts to function independantly and then comes to my consciousness. That is where the subconsious is. The subconscious is not somewhere in the body. The subsense ious is in the head but it is hidden and it is, at the present time, not actualized. So, you see, all these combinations of a variety of things, over ten billion little ~~kkk~~ cells are in mt brain alone, all connected, ~~kx~~ each one of them with little nerve centers, ganglia, which go from one place to another. You can see that it is like a criss-crossed wire business. And you can see that certain impulses are like electric sensations which are sent and then from in my brain, ceratin images which I call by name gradually, classify, that I do not know where the thought comes from. Now, there is one thing; that is a Magnetic Center, also in my brain, also in my feeling. There is something in me that is like a strange, let's call it, a black, an ugly duckling, a black sheep or a black lamb, who, at certain times, tells me that things are not so as I usually see them. It is a thought I have which crops up every once in a while out of a variety

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of combinations and permutations of the possibility of certain things appearing. It comes logically at a certain point and then that thought appears and I give it attention or I do not give it attention. When I give it attention, it forms in me another thought of: If that is the case, what can I do about it? And then I start. From that moment on, there is a certain interest aroused in my mind which then is, because of the close connection wiht my emotional center, can very easily go over into a feeling. And when I once have this Magnetic Center go in my feeling, it will never leave me loose. You see, it is then Anolious. Anolious is my MagneticCenter in my emotions. It means it will never allow me to sleep. The real word for it is Kimeapai. When that is there, I will always work

Trudy Bartel: What you just said, Mr, Nyland, brings an incident very close to me from this summer: How work and the ideas influence everything I see or read in an entirelu different way from the way I was used to see or undertsnad things. It is very strong. The way the resurection is represented by Old Masters; the three Guards around the tomb, sleeping and Christ rising. This is the way I was used to see it. This summer, in Cologne, for the first time I saw a presentation of three Guard. with their eyes open and Christ rising. The three Guard looked at Christ. They did not see him. They just looked like the poeple in the subway and the way I look. And that gave me a very very strong impact. I said to myself, "I would see him. I could not sleep in a moment like that." And this impression has never left me.

Mr. Nyland: It is right, you see, At the same time, the Apostles, the three who were with him in Gethsemane and then they stayed and then He went another stone's throw further. And when He

came back they were asleep. They were apostles. They were with Him for three years, You see, it does not mean... at a certain time of insight, one beleives it will never happen again; that you always will be awkae. This, of course, at that moment, is such an impulse that it is reality. And it is true but at that moment one is timeless and one does not figure that one has to go back in time and be subject to it. And then that what is deedening will keep on killing that what is beautiful. One does not realize at the moment of realization what it is to be multiplied. One has no commonx sense about it, no sense at all. One only sees one thing, which is the oneness. If I can see, if I can come from multiple things to unity, then when I see unity, I will never forget that that was made up out of many. But if I just see unity without having gone thru the experience of digesting many, I will alwys, when I fall back., lose the unity. I do not know if you understand that quite. If I am an angel I am at a certain level but I never would be good as a conscious man because I have not gone thru all the difficulties that have brought me to the state of angel. But when I am a conscious man, I have actually worked thru certain things and then become one. If I now, in that oneness, can see everyting, then I am ready to go down and take on any kind of a facet and represent in life whatever it is. Standing with my eyes open or my eyes closed, I will always see it. The only thingx is when you say to yourself, "I have an experience, I hope it will last. I pray to God it will last. I hope it was based on experience." When it was, it does not matter any more in what kind of multiplicity I am.; I will always see unity. If I can see a man as he is now, tomorrow, the day after as he was, a man as he was when he was young, a man as he will be when he is old, if I can see all facets of any one man, then I see him as he is.

If I could see myself as I am at any one moment time, in different conditions, different relationships, but all the time see what I am totally, than, I am. You see what I mean? What is lacking? One has at a certain time an insight, and still it is not as yet confirmed. It has to be as if in a melting pot. You see, it has to be heated and all the dross skimmed off. Then finally the purity will stay. Once I compared it to the question of distillation, more and more essence. Many times it has to be distilled. If you want to make distilled water that is absolutely pure, I may have to distill it five times. I get less and less but I get it purer and purer provided I start out with something that has in it the quality of a different level. I do not know, if you were not here last time when Dr. Vassile was there and we talked about the possibility of extending this free association of ideas, if they ever, on that level, could reach the possibility of eternity. And you see, I am afraid that many things of that are still full of time or subjectivity to time, never could become timeless. But, as I said at that time, it is still an open questi n. And it is still an open question. I think that Gurdjieff leaves opening for that when he talks about to put a person in galoshas or a person who is an Obyavatel; things of that kind where they, in themselevs, have reached a certain level because of fortunate circumstances. It may be exactly that fortunate circumstance that gave them the mutation to a different kind of level which then, forthem, becomes permanent. One moment, one swallow, does not make spring. How many? I do not know. Maybe the difference is only one; maybe ten, maybe ten thousand. But there is a point if I continue in the direction of consciousness that then I will reach a permanane t state of consionness. And then at that time you can truthfully say, "I will not sleep any more." There is also a question of perception. People like Christ, who arise, have a certain density. My perception is

not that that I can see al densities. That even with the best of intentions in the world, with my eyes open I cannot see it because it is outside my range. When one becomes conscious, that possibility of seeing spiritual values increases and there are many, many more things as if I then Ilook as a microscope or as a telescope; not with my eyes open any more but I have received an instrument which has changed into the capacity of receiving different rates of vibration. For that, of course, one strives. The three men were the three centers. They could not see. Only Anulios could have seen it. And it Anulios could be imparted to any one of the three centers, then the three centers could unite in the name of Anulios and then they would see.

Dick, how is it?

Dick: I am awake.

Mr. Nyland: Good.

Suzanne Smith: I want to understand a little more about pondering.

Mr. Nyland: Pondering is valuation; pondering is weighing. It is to try to find the value of certain thoughts. Certain thoughts are heavy; certain thoughts are light; certain thoughts have value; other thoughts do not have value; certain thoughts with meaning have value; certain thoughts without meaning have no value. Now you can classify whatever you read, whatever you hear, whatever you think yourself. And, for instance, if you say, "That is a very essentially correct statement" it is something about which you know. If you put it on a scale it really would amount to something. But if you make a flippant remark or just by the way or just to appear brilliant, you know it is ephemeral. It evaporates very easily and it has no value whatever. This pondering, this weighing, this selecting a certain word for a certain purpose and throwing out other words which are not just as good and are not

exact, this is what you do in editorial work. This wieghing of how to balance a sentance, how to make it really, not only fluent, but also meani gful; how sometimes in writing to make something between the lines. That all belongs to pondering. And I do that with a little different part of my head. I do no do it with formulatory. I do not work in front. I do it with something that really, when I sit down, now let me think this over. Now, let me really consider it. Now, let me think twice before I say something. Let me really give you a piece of my mind. That piece of my mind is not my forehead.

Suzanne: What happens to the forehead then?

Mr. Hyland: The forehead follows isnply. It functions as a stepping stone. You see, you have to look at that forehead as a very useful place to step from. Looi at it, Do Re Mi, as if it has reached the point where formulatorily I can see possibilities. I do not know how to get exactly to where I would like to go. And I see it; I have recognition, as I said the other day, of the light s of Karatas. It means I have in me, in my formulations, in the front of my brain, I have concepts of the possibilities of how my life could be. I also know very weel what it is. And I also try to be as honest about it in whatever I have, whatever associative processes will take place, I still have the possibility that when I stand on Mi, I can look across a little bit of a gap and I see Sol. I see something towards which it would be worthwhile to go and I say, "Those are the lights of Karatas". THta is, I would like to go there. And that is as far as I can go with being at Mi. Now, if there is an impetus, if there is something that helps me, as it were, to take on wings, something that actually can function as if it gives me wings much more than air because over the air, if I walk on it, I still have to walk on it but I cannot be carried away. I still have to walk on air. But

if I walk on impressions, I do not walk; I fly. I fly across what I call Fa bridge towrads Sol, on the wings of conscious impressions and the wings of a new form of energy which I take in in a state of awareness. So, you can say this: I am at Mi; under the influence of seeing the lights of Karatas I have a wish to be awake. When I am awake, the impressions I receiv are loaded with an energy of a different kind which, when they have accumulated sufficiently, enables me to fly across to Sol. You undertsand that image? And it is at that point where the pondering helps me because I beleive that a thought of Karatas is worth more than a thought of sleeping in my bed. "hen they asked Christ why was He in the Temple?: Didn't you know I had to be in the works of my Father? He then said something profound. And it was then as if it was given to the Pharisees and all His family who was looking for Him to find out - here is something you never thought of. "Didn't you know? Why didn't you think about it? Why did you think that I, like an ordinary obeying son, should always be ~~xxxxxxxx~~ hanging around my Father and Mother?" I have other things to do." Pondering means that I have two kinds of life. I have one life I will fulfill. The other part of my life I want to wake up. And pondering is the beginning, the starting point inwhich I will take, if I can, by experience, the results of that what we ghs heavier and something else that weighs very light. And then, if I want to go in the direction of that what is more profound, deeper, more understanding, more realuty for myself, I will go in the direction of those things that are, let's call it, good literature, very good literature and Scripture. When I reach Scripture, I reach eternity. I reach then Karatas. If I have a beleif, I will not be satsified by the light s of Karatas. I will then climb on boerd of the ship Occassion and I will fly.

Mildred Mayers: Mr. Nyland, ' and I will tell you when we get to Manitas'; willwe know?

Mr. Nyland: Yes, you will. It has to be. As experience it will produce certain things that at the present time one really does not know, only one has an inkling of it at times. And it is much more amazing than even one dares to think.

Alice Watson: Is the effort to try to observe yourself impersonally, is that a mental effort and would that help greatly to counteract an over emotional ~~xxkuxxx~~ make up?

Mr. Nyland: No, the wish is really emotional. The desire to want to ~~xxkxxx~~ work comes from some where. It does not necessarily come from an intellectual relaiztion of the necessity. You see, I think an intellect can help in actually pinning down: This is the case with me or this is how I am. But it does not mean I want to get out of it. I may even sit and enjoy it. But, you see, the wish that I could become something else is based on quite a different thing. It is based, in the ~~xxxxxxxx~~ beginning, on a belelf; on a belief tht my life is not finished, ona belief which gradually becomes a certainty. But I have to start out with the belief that it is possible ~~xf~~ for me. You see, I do not know until I start, that something in me becomes so crystallized that I say, "It is mine". When the fact of being aware starts to crystallize in me a certainty of life of a certain kind and form, then I say, "It is possible for me". That will stimulate a new wish. But, you see, between the two, the belief, I have to take the hope that I will reach, for the time being, as a certainty that I can. It is very much as if I am; I am not, but I ascribe to 'as if' the validity of being. Then, in doing this, the as if changes into reility. I have to start many times with something that is negative, keeping towards it that what I belive is still

a negative attitude of unbelief. Out of that, belief arises. And with this belief, the wish to work is then changed into a certainty of being. It is difficult to say. What is first? The chicken or the egg? I do not know. All I can say as I find myself at certain times with a desire to do something about my life. How, where it came from I do not know. From my father? A chance saying? From certain biological conditions? From certain impressions from the outside which reach me? From Solioonensius? From a certain state of danger inwhich I find myself and then I am afraid and I am forced to do something else? But the fact remains that there is a certain moment at which such a thought occurs to me. And, as I sa, I cannot trace it. All I can say is that when it is there is seems to correspond to something that is an inner desire of myself. I call it life and the ~~xikk~~ wish to maintain it because that, I believe, is fundamental. I think it is fundamental in anyone who starts to beepme conscious of his own existence, not in any impartial way, nevertheless, in a way of accepting ones life, that then, with that, the responsibility for that life becomes strong do that one wants to protect ot. One protects if one is in danger physically, in a number of ways that one prevents anything that could destroy, even including reflex movements and so forth, or someone hitting me on the head and I do like that. It simply means that I am anxious. I am obligated to protect that life that I find in me. And when that has started, that I have a point from which I can begin because then it starts to become clear that there is perhaps a possibility of a furthering of that or evloving from there or, at least, growth. You see, then it is a very small step from that to the fact that there is a certain growth, or I see my physical body grow up to ~~xxxxxx~~ point that I say, "What is possible for me emotionally? And what is possible

for me intellectually?" That I then start to have belief and, this time quite logically, based on an assumption which seems so reasonable that I say, "I am willing to try." YOu see, it is difficult to know. The main thing is I find myself. When I do that, I really do not know any more why. But I am not really interested in why because the fact that I find myself means something that has gone on in the feat has culminated into the point from which I now wish to start and that becomes, in the real sense of the word, a starting point. Let's leave at at that. The starting point is the dividing line between consciousness and unconsciousness. It is the point from which Si Do can go over to Do. It is the point at which Re can go over to Sol La Si. It is the point at which Do can go to Do Re Mi of Intellectual Body. All the time I keep on pushing, pushing, pushing against that line. If I wish to cross it, I can cross it at many times, at many places. Certain places are a little easier. They are like passes in a mountain. The other places are probably a little more difficult. Nevertheless, I can. If I wish to climb, if I wish to walk, I will cross the dividing line; sometimes with more difficulty than others, but I will get there because at a certain point, if I wish, I will fly.

Good night everybody. Work; Dick, work, with pleasure, with all the desire you can command. I hope you will. Good night.